

# THE PROOFS OF MONOTHEISM

## دلائل التوحيد

لشيخ الإسلام محمد بن عبد الوهاب

By Shaykh al-Islām Muḥammad ibn ‘Abdul-Wahāb

Translated by: Abū-Layth Qāsim ibn Aggrey Mutiva

**Q1: What are the three principles which are obligatory upon a person to know?**

**A1:** The servant must have knowledge of his Lord, his religion, and his prophet Muḥammad (ﷺ).

**Q2: Who is your Lord?**

**A2:** My Lord is Allāh, the One who has nurtured me and all of creation with His favors and blessings. He is the sole focus of my worship and there is nothing that I worship besides Him. The proof of this is the statement of the Exalted: **“All the praises and thanks are for Allāh, the Lord of the creation.”** [*Sūrah al-Fātihah* 1:1] Everything other than Allāh is from His creation, and I am from that which He created.

**Q3: What is the meaning of the title the Lord?**

**A3:** The Omnipotent Possessor, the focus of worship, the unrestricted authority who is the most deserving of worship.

**Q4: How do you know your Lord?**

**A4:** I know Him by His signs and by His creation. From His signs are the night and the day, and the sun and the moon. While from His creation are the seven heavens and the seven earths and all that exists between them. The proof of this is the statement of the Exalted: **“And from among His Signs are the night and the day, and the sun and the moon. Do not prostrate to the sun nor to the moon, but prostrate to Allāh Who created them, if you (truly) worship Him.”** [*Sūrah Fuṣṣilat* 41:37] as well as His statement: **“Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He ascended over the Throne (in a manner that befits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon, the stars are all subject to His Command. Surely, for Him is the Creation and Command. Blessed be Allāh, the Lord of creation!”** [*Sūrah al-‘Arāf* 7:54]

**Q5: What is your religion?**

**A5:** My religion is Islām.

Islām is: The submission and surrender of one's self to Allah alone. The proof of this is the statement of the Exalted: **“Truly, the religion with Allah is Islam.”** [*Sūrah Ali ‘Imrān* 3:19] Another proof of this is the statement of the Exalted: **“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be from the losers.”** [*Sūrah Ali ‘Imrān* 3:85] And yet another proof of this is the statement of the Exalted: **“This day, I have perfected your religion for you, completed My favor upon you, and chosen for you Islām as your religion.”** [*Sūrah Ali ‘Imrān* 5:3]

**Q6: What is this religion established upon?**

**A6:** The religion of Islām was established upon five pillars. The first of which is the testification that nothing has the right to be worshipped other than Allāh, and that

Muḥammad (ﷺ) is His Servant and Messenger. Then the establishment of prayer, and the payment of obligatory charity, the fasting of the month of *Ramaḍān*, as well as the obligatory pilgrimage (*Hajj*) once a person becomes able.

**Q7: What is faith [*Imān*]?**

**A7:** Faith [*īmān*] is to believe in Allāh, His angels, His books, His messengers, and the last day, while also believing in divine predestination [*qadar*], both the good of it and the bad of it. The proof of this is the statement of the Exalted: **“The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers.”** [*Sūrah al-Baqarah* 2:285]

**Q8: What is perfection (as it relates to worship) [*Ihsān*]?**

**A8:** It is to worship Allah as if you see Him; and even though you don’t see Him, He most certainly sees you. The proof of this is the statement of the Exalted: **“Truly, Allāh is with those who fear Him (keep their duty unto Him), and those who have perfected their worship.”** [*Sūrah al-Naḥl* 16:128]

**Q9: Who is your Prophet?**

**A9:** My Prophet is Muḥammad (ﷺ) the son of ‘Abdullāh the son of ‘Abdul-Muṭṭalib the son of Hāshim. Hāshim was from the tribe of Quraysh; and the Quraysh were from Kinānah; and Kinānah were from the Arabs. The Arabs are from the progeny of Ismā‘īl (Ishmail) the son of Ibrāhīm (Abraham) who is from the descendants of Nūh (Noah) and may the peace and blessings of Allāh be upon all of them.

**Q10: When did the prophethood of Muḥammad (ﷺ) begin, and when was he commanded to convey it?**

**A10:** The prophethood of Muḥammad (ﷺ) began with the revelation of the Qur’ānic chapter entitled *Iqra’* (read). He was then commanded to convey his message with the revelation of the Qur’ānic chapter entitled *Al-Muddathir* (The one wrapped in garments).

**Q11: What were his miracles?**

**A11:** From his miracles is the Qur’ān which the whole of creation is incapable of equaling. They are unable to do so despite their eloquence, intelligence and opposition to it and to whomever has followed its guidance. The proof of this is the statement of the Exalted: **“And if you are in doubt concerning that which We have sent down (i.e. the Qur’ān) to Our servant (Muḥammad Peace be upon him), then produce a chapter of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.”** [*Sūrah al-Baqarah* 2:23] Another proof of this is the statement of the Exalted: **“Say: “If the mankind and the spirits were together to produce the like of this Qur’ān,**

they could not produce the like thereof, even if they helped one another.” [*Sūrah al-Isrā’* 17:88]

**Q12: What is proof that he is indeed the Messenger of Allāh?**

**A12:** The proof of this is the statement of the Exalted: “Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.” [*Sūrah Ali ‘Imrān* 3:144] Another proof of this is the statement of the Exalted: “Muhammad (ﷺ) is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful amongst themselves. You see them bowing and falling down prostrate (in prayer).” [*Sūrah al-Fath* 48:29]

**Q13: What is the proof concerning the Prophethood of Muḥammad?**

**A13:** The proof of this is the statement of the Exalted: “Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.” [*Sūrah al-Aḥzāb* 33:40]

**Q14: What was the message that Allāh sent Muḥammad with?**

**A14:** Worship Allāh alone without ascribing partners to Him while also avoiding the taking of Lords besides Allāh. So he prohibited the people from the worship of the creation whether that may involve the worship of the Angels, Prophets, the righteous, stones or trees. The proof of this is the statement of the Exalted: “And We did not send any Messenger before you (O Muḥammad ﷺ) except that We revealed to him: none has the right to be worshipped but Me (Allāh), so worship Me (Alone and none else).” [*Sūrah al-Anbiyā’* 21:25]

Another proof of this is the statement of the Exalted: “And verily, We have sent to every nation a Messenger (proclaiming): “Worship Allāh (Alone), and avoid the false deities (anything which is worshipped besides Allāh).” [*Sūrah al-Naḥl* 16:36]

Another proof of this is the statement of the Exalted: “And ask (O Muḥammad ﷺ) those whom We sent before you from Our Messengers: “Did We ever appoint other gods to be worshipped besides the Most Beneficent (Allāh)?” [*Sūrah az-Zukhruf* 43:45]

And yet another proof of this is the statement of the Exalted: “And I (Allāh) did not create the spirits and mankind except that they should worship Me.” [*Sūrah adh-Dhāriyāt* 51:56] So with this it becomes clear that Allāh did not create the creation except for pure monotheistic worship. For this reason He sent the messengers to His servants ordering them with it.

**Q15: What is the difference between the affirmation of Allāh's oneness as it relates to worship and that He alone should be singled out in worship and His oneness in Lordship?**

**A15: The Monotheism of Allāh's Lordship:** is directly related to the actions of the Lord, like His creating and sustaining, and granting of life and death, as well as His sending of rain and cultivation of crops, and His facilitating and coordinating of the affairs.

**The Monotheism of affirming Allāh's oneness as it relates to worship:** is directly related to the actions of the servant, like: supplication, fear, hope, reliance, repentance, desire, dread, as well as avowal and seeking assistance and other than that from the different types of worship.

**Q16: What are the types of worship which are not acceptable unless they are directed to Allāh alone?**

**A16:** From the types of worship which are not acceptable unless they are directed to Allāh alone is the following: supplication, seeking aid, seeking assistance, sacrifice, offering, avowal, fear, hope, reliance, repentance, love, awe, desire, dread, deification, bowing, prostration, submissiveness, as well as humbling and the glorification which is from the characteristics of His oneness in worship.

**Q17: What is the noblest command that Allāh has imposed and what is the greatest of prohibitions which He has prohibited?**

**A17: The noblest command that Allāh has imposed:** is the directing of worship to Him alone.

**The greatest of prohibitions which He has prohibited:** is the associating of others with Him in worship which necessitates polytheism. Like the invocation of other than Him or other than that from the types of worship. So whoever directs anything from the different types of worship to other than Allāh, then he has taken that thing as a lord or god besides Allāh and committed polytheism.

**Q18: What are the three matters which must be learned and implemented?**

**A18: The First Matter:** That Allāh created us and sustains us and has not left us without a purpose. Rather, He sent us a Messenger. Whoever obeys him will enter the Paradise, and whoever disobeys him will enter the Fire.

**The Second Matter:** That Allāh is not pleased that anything else is made to share in His worship. Not even the closest of angels or a messenger who has been sent.

**The Third Matter:** That whoever obeys the Messenger and worships Allāh upon pure (Islamic) monotheism, it is impermissible for him to align himself with people who oppose Allāh and His Messenger (ﷺ), even if they are from the closest of people to him.

**Q19: What is meaning of Allāh?**

**A19:** The meaning of this word is the sole possessor of the right to be worshipped by all of creation.

**Q20: For what reason did Allāh create you?**

**A20:** Allāh created you to worship Him.

**Q21: What does the worship of Allāh entail?**

**A21:** Allāh's worship entails the restricting worship to Him alone and His obedience..

**Q22: What is the evidence which affirms this?**

**A22:** The proof of this is the statement of the Exalted: **"And I (Allāh) did not create the spirits and mankind except that they should worship Me."** [*Sūrah adh-Dhāriyāt* 51:56]

**Q23: What is the primary obligation of Allāh upon us?**

**A23:** The primary obligation of Allāh upon us is disbelief in everything which is worshipped besides Allāh and belief in Allāh alone. The proof of this is the statement of the Exalted: **"There is no compulsion in religion. Verily, guidance has become distinct from falsehood. Whoever disbelieves in *Ṭāghūt* (everything which is worshipped besides Allāh) and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower."** [*Sūrah al-Baqarah* 2:256]

**Q24: What is "the most trustworthy handhold" (mentioned in the previous verse)?**

**A24:** The most trustworthy handhold is *Lā ilāha illa Allāh* (nothing has the right to be worshipped except Allāh alone). *Lā ilāha* means: nothing or literally no god (i.e. from the gods which mankind as manufactured for himself) necessitates negation, while the phrase: *illa Allāh* (except Allāh) necessitates affirmation.

**Q25: What does the negation and affirmation mean here?**

**A25:** The negation nullifies the legitimacy of everything which is worshipped other than Allāh, while the affirmation restricts the right of worship to Allāh alone.

**Q26: What is the evidence which affirms this?**

**A26:** The proof of this is the statement of the Exalted: **"And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship." [Sūrah az-Zukruf 43:26]** which is the proof of negation. The proof of affirmation is established in the ensuing verse wherein the following is mentioned: **"Except Him (i.e. I worship nothing but Allāh Alone) Who created me."** [*Sūrah az-Zukruf* 43:27]

**Q27: How many things are worshipped other than Allāh?**

**A27:** Many things are worshipped instead of Allāh; but the main focus of worship which is directed to other than Allāh can be attributed to five things: (1) Satan –may the curse of Allah be upon him, (2) and whomever else is worshipped other than Allāh while being pleased with it. (3) The caller who invites the people to worship him, (4) the person who claims knowledge of the unseen, (5) and the one who rules in accordance to other than what Allah has revealed.

**Q28: What is the best of actions after the testification of faith?**

**A28:** The best of actions after the testification of faith is the obligatory prayer which consists of conditions pillars and obligations.

**The greatest of the conditions of prayer are:** Islām, sanity, puberty, the state of ritual purity, the removal of physical impurities, the covering of the areas which require covering, the facing of the direction in which Allāh commanded the believers to pray, the establishment of the prayer in its proper time, as well as the existence of the proper intention.

**The Pillars of prayer are:** Standing while the person has the ability, the initial utterance of *Allāhu Akbar* (the profession that Allāh is Greater than everything or the Greatest) which enters a person into a state of prayer, the recitation of the first chapter of the Qur’ān (*Sūrah al-Fātiḥah*), the bowing and the raising of oneself after it, the prostration upon the seven bones as well as the straightening after it, the sitting between the two prostrations, tranquility is to be maintained throughout all of these pillars. Just as the order of movements must be observed, the final *tashahhud*<sup>1</sup> and the sitting for it, as well as the prayers upon the Prophet (ﷺ), and utterance of *as-Salāmu ‘alaykum* must be established.

**The Obligations of prayer are:** The subsequent utterances of *Allāhu Akbar* (the profession that Allāh is Greater than everything or the Greatest) which follow the initial vocalization, the saying of *subhāna Rabbī al-Aẓcēm* (Glory to Allāh the Magnificent) while bowing, the saying of *sami‘a Allāhu man ḥamidahu* (Allah hears the one who praises Him) for the one who leads the prayer as well as the one who prays alone, the saying of *Rabbanā wa Laka al-ḥamd* (Our Lord, for You is our praise) for the one who

---

<sup>1</sup> **Translators Note:** "*At-Tashahhud* in the Arabic language is a *muṣḍar* (verbal noun) extracted from the verb *tashahhada* which means to utter the two testifications (the declaration that no deity has the right to be worshipped except for Allāh, and that Muḥammad is the Messenger of Allāh). According to the terminology of the Islāmīc Jurists: *At-Tashahhud* is the verbal profession of the expression of monotheism as well as the *tashahhud* of the prayer which is the saying of: '*At-Taḥiyyātu lillāhi*... until the end of the *tashahhud* of the prayer. Ibn ‘Abidīn specified while conveying the statement of al-Ḥullīyyah that: *At-Tashahhud* is a word which includes all of the wordings which have been narrated upon the authority of Ibn Mas‘ūd –may Allah be pleased with him- and other than him. It was named as such because it encompasses the two testifications so it was named from the perspective of naming something with the name of one of its parts." [The Fiqh Encyclopedia]

leads the prayer as well as those who pray behind him and the one who prays alone, the saying of *subhāna Rabbī al-‘Ala* (Glory to Allāh the Highest) while prostrating, the saying of *Rubb ighfir li* (O Lord forgive me) between the two prostrations, the initial *tashahhud* and the sitting for it, and everything other than this from both the statements and actions of the prayer is considered from the *sunan*<sup>1</sup> of the prayer.

**Q29: Will Allāh resurrect His creation after death? Will He take them into account for their good and bad deeds? Will He enter those who obey him into the Paradise and those who disbelieve in Him into the Hellfire?**

**A29:** Yes, and the proof of this is the statement of the Exalted: “The disbelievers pretend that they will not be resurrected. Say (O Muhammad ﷺ): “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh.” [Sūrah at-Taghābun 64:7]

Another proof of this is the statement of the Exalted: “Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.” [Sūrah Ta-Ha 20:55] There are numerous references to this effect in the Qur’ān.

**Q30: What is the ruling concerning the one who sacrifices to other than Allāh?**

**A30:** The ruling concerning the one who sacrifices to other than Allāh is that he is considered a disbeliever who has apostatized from the religion and his sacrifice is impermissible because it entails two affairs.

**The First:** That it is the sacrifice of an apostate which is impermissible by consensus.

**The Second:** That it is from the things which have been offered to other than Allāh which Allāh has made impermissible in His statement: “Say (O Muhammad ﷺ): “I do not find in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it is a dead animal or blood poured forth (by slaughtering or the like), or the flesh of swine for that surely is impure, or the unlawful meat (of an animal) which is slaughtered as a sacrifice to other than Allāh.” [Sūrah al-An‘ām 6:145]

**Q31: What are the different types of polytheism?**

**A31:** The types of polytheism include the seeking of necessities from the dead like the seeking their aid, and turning to them (while believing that there is some benefit in this) and this is the foundation of polytheism in the world. This is because the works of the dead have ceased, and they do not even possess the ability to benefit or harm themselves let alone others who are seeking their benefit whenever they are asked to intercede with Allāh. This action is from the people’s ignorance of who is the one who can intercede is and whom can be interceded for. Indeed Allāh the Exalted doesn’t allow intercession for anyone except with His permission. Allāh has not made the asking of other than Him a

---

<sup>1</sup> **Translator’ Note:** Some of the jurists define *as-sunnah* (which is the singular form of *sunan*) as: “Whatever merits reward if it is performed, but does not merit punishment if it is abandoned” [The Dictionary of Islamic Legal Terminology and Vocabulary, Maḥmūd ‘Abdur-Raḥmān ‘Abdul-Mun‘im; page: 298 volume 2]



means towards the acquisition of His permission (for intercession). Rather, the main reason for the permission of Allāh to be granted for intercession is the perfection of Islāmic monotheism. So the man who seeks the intercession of other than Allāh becomes a polytheist because Allāh has not permitted this.

**Polytheism is of two types:**

**The First:** The polytheism which expels a person from the religion. This is the Greater (Major) Polytheism.

**The Second:** The polytheism which does not expel a person from the religion. This is the Lesser (Minor) Polytheism, like the polytheism of showing off.

**Q32: What are the different types of hypocrisy and what do they mean?**

**A32: Hypocrisy is of two types: The hypocrisy of belief and action**

**The Hypocrisy of Belief:** is mentioned in many places in the Qur’ān, and Allāh has ordained for these hypocrites the lowest depths of the hellfire.

**The Hypocrisy of Action:** is described in the statement of the Prophet (ﷺ): *“There are four characteristics that every true hypocrite possesses. Whoever possesses a portion of them possesses a portion of hypocrisy until he rids himself of it. If he speaks he lies, if he makes a promise he breaks it, and if he quarrels he transgresses, and when he is trusted he betrays the trust”*<sup>1</sup> and his statement: *“The sign of a hypocrite are three: If he speaks he lies, if he makes a promise he breaks it, and when he is trusted he betrays the trust”*<sup>2</sup>.

**Some of the best of the people have narrated:** This type of hypocrisy can exist along with Islām so long as it does not become complete. If it becomes complete, then it nullifies a persons Islām in totality, even the Islām of the one who prays and fasts and outwardly professes that he is a Muslim. So indeed the faith becomes nullified by the presence of this characteristic if it becomes completely manifest in the servant and there is nothing to prevent this. In this case this person is none other than a true hypocrite.

**Q33: What is the second level from the levels of the religion of Islām?**

**A33:** The second level from the levels of the religion of Islām if faith [*īmān*].

---

<sup>1</sup> This narration was extracted by al-Bukhārī and Muslim from the narration of ‘Abdullāh ibn ‘Amr -may Allāh be pleased with them both.

<sup>2</sup> This narration was extracted by Al-Bukhārī and Muslim from the narration of Abū Hurayrah -may Allāh be pleased with him.

**Q34: Faith [*Imān*] consists of how many branches?**

**A34:** Faith [*īmān*] consists of some seventy odd branches, the highest of which is the profession that “none has the right to be worshipped except Allāh” (*Lā ilāha illa Allāh*), and the lowest is the removal of something harmful from the road; and modesty is a branch from the branches of faith [*īmān*].

**Q35: Islām consists of how many pillars?**

**A35:** Islām consists of six pillars: Belief in Allāh, His angels, His books, His Messengers, the last day, and His divine pre-ordainment; the good of it and the bad of it.

**Q36: What is the third level from the levels of the religion of Islām?**

**A36:** The third level from the levels of the religion of Islām is the perfection of one’s worship (*iḥsān*). It consists of a single pillar: To worship Allāh as if you see Him and even though you don’t see Him, He most certainly sees you.

**Q37: Are the people accountable and rewarded for their actions after they have been resurrected?**

**A37:** Yes, they are both accountable and rewarded for their actions and the proof of this is the statement of the Exalted: “**That He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with abundant good (i.e. Paradise).**” [*Sūrah an-Najm* 53:31]

**Q38: What is the ruling concerning the one who disbelieves in the resurrection?**

**A38:** The ruling concerning the one who disbelieves in the resurrection is that he is a disbeliever according to the statement of the Exalted: “**The disbelievers pretend that they will not be resurrected. Say (O Muḥammad ﷺ): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allāh."**” [*Sūrah at-Taghābun* 64:7]

**Q39: Does there exist a nation that was not sent a messenger commanding them to worship Allāh and forbidding them from the worship of other than Him?**

**A39:** There does not remain a nation except that they were sent a messenger according to the statement of the Exalted: “**And verily, We have sent among every nation a Messenger (proclaiming): "Worship Allāh (Alone), and avoid *Tāghūt* (everything which is worshipped besides Allāh)."**” [*Sūrah an-Nahl* 16:36]

**Q40: What are the different categories of Islāmic monotheism?**

**A40:** 1. **The Monotheism of Lordship:** Is the category of monotheism which the disbelievers agree with. Just as Allāh says in His statement: “**Say (O Muḥammad ﷺ): "Who provides for you from the sky and from the earth? Or who possesses hearing and**

sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will most certainly say: "Allāh." Say: "Then don't you fear Allāh's Punishment (for setting up rivals in worship with Allāh)?" [Sūrah Yūnus 10:31]

**2. The Monotheism of Affirming Allāh's oneness and directing all forms of worship to Him alone:** is the uncompromising restriction of all forms of worship to Allāh alone by the whole of creation. This is because the word "god" (*ilāh*) according to the speech of the Arabs is anything to which worship is directed. They also used to say: "Indeed Allāh is the God of the gods" but they would corrupt this belief by establishing other gods along with Him like the righteous and the angels while saying: Indeed Allāh is pleased with this, so they used to seek the intercession of them with Allāh.

**3. The Monotheism of Affirming Allāh's Names and Attributes:** The Monotheism of Lordship and the Monotheism of Affirming Allāh's oneness as it relates to worship cannot be complete except while conceding and acknowledging Allāh's attributes. In this particular issue the disbelievers are more reasonable than those who reject the attributes of Allāh (from those who ascribe to Islām).

**Q41: What is obligatory upon me when I have been commanded by Allāh in a particular affair?**

**A41:** There are seven points which become obligatory upon the one who has been commanded by Allāh:

**The First:** Knowledge of the affair.

**The Second:** Loving it.

**The Third:** Determination to carry out the action.

**The Fourth:** Implementing it.

**The Fifth:** To be upon correctness and a sincere intention at the time of performing the action.

**The Sixth:** Warning against doing whatever nullifies it.

**The Seventh:** Steadfastness upon the affair.

**Q42: Once the people know that Allāh has commanded them with Islāmic monotheism and prohibited them from polytheism, do these points then become applicable?**

**A42: The First:** Most of the people know that Islāmic monotheism is the truth, and that polytheism is falsehood, but they still turn away from it without inquiry. They know that Allāh has forbidden usury, but they buy and sell without inquiry. They also know

that the wealth of the orphan is impermissible and the permissibility of using their own wealth in that which is good. But they usurp the wealth of the orphan without asking.

**The Second:** Loving what Allāh has revealed and the disbelief of the one who hates it. So most of the people do not love the Messenger, rather they hate him just as they hate that which he came with despite the fact that they know that Allah has revealed it.

**The Third:** Determination to carry out the action. Many of the people have knowledge and a love for what Allāh has revealed, but they are not determined to carry out the action out of fear of losing something from the life of this world.

**The Fourth:** Implementing it. Many of the people, once they are determined to carry out an action or after they have performed an action and after it has become clear to them from those whom they respect from the scholars or other than them, they eventually abandon it.

**The Fifth:** Indeed many of the people, from the people who perform actions do not do so sincerely; and if they do so sincerely they don't do so correctly.

**The Sixth:** Indeed the righteous fear the rejection or nullification of their deeds just as the Exalted says: **"lest your deeds may be nullified while you perceive not."** [*Sūrah al-Hujurāt* 49:2] and they are from the rarest of people in our time.

**The Seventh:** Steadfastness upon the truth and the fear of an evil end. This is also from the greatest of the things that the righteous fear.

**Q43: What is the meaning of disbelief and what are its variations?**

**A43: Disbelief is of two types.**

1. The Disbelief which expels a person from the religion can be divided into five variations:

**The First:** The disbelief of denial. The Exalted says: **"And who is more oppressive than the one who invents a lie against Allāh or denies the truth, once it comes to him? Isn't there in the Hellfire a proper dwelling in for disbelievers?"** [*Sūrah al-Ankabūt* 29:68]

**The Second:** The disbelief of pride and refusal while believing (the message to be true). The Exalted says: **"And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers."** [*Sūrah al-Baqarah* 2:34]

**The Third:** The disbelief of doubt which is disbelief of suspicion. The Exalted says: **"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I do not think that this will ever perish. And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I**

surely shall find better than this when I return to Him. His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust, then out of the mixed drops of male and female discharge, then fashioned you into a man?" [*Sūrah al-Kahf* 18:35-37]

**The Fourth:** The disbelief of turning away. The proof of this is the statement of the Exalted: "But those who disbelieve turn away from that whereof they are warned." [*Sūrah al-Aḥqāf* 46:3]

**The Fifth:** The disbelief of hypocrisy. The proof of this is the statement of the Exalted: "That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." [*Sūrah Al-Munāfiqūn* 63:3]

**2. The Lesser Disbelief which does not expel a person from the religion:** This is the denial of Allah's favors or ungratefulness. The proof of this is the statement of the Exalted: "And Allāh puts forward the example of a town (Mecca), that dwelt in security and contentment; its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh (with ungratefulness). So Allāh made it taste the extreme of hunger (famine) and fear, because of that which they (its people) used to do." [*Sūrah an-Naḥl* 16:112] and His statement: "Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, by his denial of Allāh's Blessings)." [*Sūrah Ibrāhīm* 14:34]

**Q44:** What is the meaning of polytheism and what are its variations?

**A44:** Know that monotheism is the opposite of polytheism.

Polytheism consists of three types: Greater Polytheism, Lesser Polytheism, and Hidden Polytheism.

**1. The First type can be divided into four variations:**

**The First:** The polytheism of invocation. The Exalted says: "And when they embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others." [*Sūrah al-Ankabūt* 29:65]

**The Second:** The polytheism of intention – desire and purpose. The Exalted says: "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do." [*Sūrah Hūd* 11:15-16]

**The Third:** The polytheism of obedience. The Exalted says: "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary),

while they (Jews and Christians) were commanded [in the *Taurāt* (Torah) and the *Injīl* (Gospel)] to worship none but One God – (Allāh) none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from what they associate (with Him).” [Sūrah at-Taubah 9:31]

**The Fourth:** The polytheism of love. The Exalted says: “And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, the wrongdoers could see, when they will see the torment that all power belongs to Allāh and that Allāh is Severe in punishment.” [Sūrah al-Baqarah 2:165]

**The Fifth:** The disbelief of hypocrisy. The proof of this is the statement of the Exalted: “That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” [Sūrah Al-Munāfiqūn 63:3]

**2. The Second type:** The Lesser Polytheism is showing off. The Exalted says: “So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [Sūrah al-Kahf 18:110]

**3. The Third type:** The Hidden Polytheism. Its proof can be found in the statement of the Prophet (ﷺ): “*The polytheism of this nation is more hidden (inconspicuous) than the crawling of an ant on pure black (earth) in the darkness of the night.*”<sup>1</sup>

**Q45: What is the difference between Allāh’s divine decree and predestination?**

**A45: Allah’s Decree:** In its origin is the verbal noun form of the word *Qadar* or decree, it is also used to imply explanation and clarification but it is mainly used to imply the decree of Allāh upon His creation before its occurrence.

**As for Predestination:** Then indeed it is used in the ruling of the universe, in conjunction with the flow of fate and what was written in the first books. Predestination can also be used in reference to the meaning of *Qadar* (Decree) which entails explanation and distinction. *Qadar* (Decree) can also be used in reference to Predestination which is the decree which compels creation to what has been made inevitable for it.

*Qaḍā’* (Predestination) can also mean the religious legislative ruling. The Exalted says: “and find in themselves no resistance against your decisions, and accept (them) with full submission.” [Sūrah an-Nisā’ 4:65] *Qaḍā’* (Predestination) can be used to mean finishing and concluding. The Exalted says: “Then when the prayer is finished, you may disperse through the land” [Sūrah al-Jumu‘ah 62:10] *Qaḍā’* (Predestination) can be used to mean that particular action. The Exalted says: “So decree whatever you desire to decree” [Sūrah Ṭa-Ha 20:72] It can also be used to mean an announcement and the issuance of news. The Exalted says: “And We decreed for the Children of Israel in the

---

<sup>1</sup> Extracted by Abu Nu’aym in Al-Huliyah from the narration of Ibn Abbaas –may Allah be pleased with them both. Shaykh Muhammad Naasirud-Deen Al-Albani authenticated it in Al-Jaami.

Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant!" [Sūrah al-Isrā' 17:4] It can be used to mean death and from this is the statement *Qaḍā' Fulān* meaning he died. The Exalted says: "And they will cry: "O Keeper of Hell! Let your Lord make an end of us." [Sūrah az-Zukhruf 43:77] It can also mean the existence of punishment. The Exalted says: "(Then) the case would be already judged." [Sūrah al-Baqarah 2:210]

It can mean the ability to carry out something and complete it. The Exalted says: "And be not in haste (O Muhammad ﷺ) with the Qur'ān before its revelation is completed" [Sūrah Ta-Ha 20:114] *Qaḍā'* (Predestination) can also mean division and judgment; like Allāh's statement: "and it will be judged between them with truth" [Sūrah az-Zumar 39:69] Just as it can also mean creation as in the statement of Allāh: "Then He completed and finished their creation (as) seven heavens" [Sūrah al-Fuṣṣilat 41:12]

It can mean resolution as in the statement of the Exalted: "and it is a matter (already) decreed, (by Allāh)." [Sūrah Maryam 19:21] It can also be used to mean a religious affair as in the statement of Allāh: "He has commanded that you worship none but Him (i.e. His Monotheism)" [Sūrah Yūsuf 10:40] It can mean the fulfillment of a need as in the statement I have fulfilled (decreed) my purpose as well as the imposing of legislation upon feuding parties. It can also be used to mean accomplish as in the statement of the Exalted: "So when you have accomplished the rights of your pilgrimage" [Sūrah al-Baqarah 2:200]

**Decree in general:** Is the *muṣḍar* verbal noun form (of the word *Qadar*) and it necessitates an obligatory command and a proof which clarifies this (can be found in the definition) of *Iqtidā'* (which is derived from *Qaḍā'* and means) necessity. The definition of *Iqtidā'* necessity is: the knowledge concerning the way things are organized. Regarding their statement: [*lā Aqḍī minhu al-‘ajab*] I cannot restrain my amazement, al-Asma'ī said: [*yabqā wa lā yanqadī*] it remains and doesn't expire.

**Q46: Should everything concerning predestination both the good and the bad be attributed to Allāh?**

**A46:** Both the good and the bad of predestination should be understood generally as 'Ali narrated: "We attended a funeral in the graveyard of al-Gharqad when Allāh's Messenger (ﷺ) came to us, sat, and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: There is no one among you from the possessors of souls except that indeed Allāh has recorded his place in Paradise or Hell, just as He has recorded whether he would be an evil person or a blessed person. A man said: Should we not then depend upon our destiny and abandon our deeds? Thereupon he said: The acts of everyone will be facilitated according to what has been destined for him so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Qur'ān): "As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in the best of rewards, We will make smooth for him the path of ease (goodness). But he who

is greedy miser and thinks himself self-sufficient, and belies the best of rewards, We will make smooth for him the path for evil.”<sup>1</sup> [*Sūrah al-Layl* 92:5-10] In another narration: *“Do good works, for indeed everyone will depart (this world). As for the people of wretchedness and evil, then the deeds of wretchedness and evil are made easy for them; and as for the blessed people of good, then the virtuous deeds of good are made easy for them. Then he (ﷺ) recited the two verses: “As for him who gives (in charity) and keeps his duty to Allāh and fears Him, And believes in the best of rewards”*<sup>2</sup> [*Sūrah al-Layl* 92:5-6]

**Q47: What is the meaning of the testification *Lā ilāha illa Allāh*?**

**A47:** Nothing from the things which are worshiped besides Allāh is rightfully deserving of that worship except Allāh; and the proof of this is the statement of the Exalted: **“And your Lord has decreed that you do not worship anything but Him”** [*Sūrah al-Isrā*’ 17:23] So the statement: **“do not worship anything”** conveys negation while the statement: **“but Him”** exempts Allāh from that general negation.

**Q48: What is the monotheism that Allāh has given precedence to by obligating it upon His servants before prayer and fasting?**

**A48:** It is the monotheism of worship; so you should not supplicate except to Allāh alone without ascribing partners to Him. So you don’t pray to the Prophet (ﷺ) or to other than him as in the statement of the Exalted: **“And the mosques are for Allāh (alone), so do not invoke anyone along with Allāh.”** [*Sūrah al-Jinn* 72:18]

**Q49: Which of the two is better, the poor man who is patient or the man who is thankful? How should patience and thanks be defined?**

**A49:** As for the issue of patience and thanks, then both the patient man and the thankful man are from the best of the believers. But the best of them is the most God-fearing as Allah the Exalted says: **“Verily, the most honorable of you with Allāh is the one (believer) who is the most God-fearing (pious).”** [*Sūrah al-Hujurat* 49:13]

**As for the definition of patience and thanks:** Then what is known amongst the scholars is that patience is the absence of anxiety and worry, and to be thankful is to obey Allāh because of the benevolence which He has favored you with.

**Q50: What is your final advice for me?**

**A50:** The last thing that I would advise you and my final recommendation for you is that you familiarize yourself with and develop a deep understanding of pure Islamic monotheism. I would advise you to review the books written about this subject because

---

<sup>1</sup> This narration was extracted by Al-Bukhari and Muslim from the narration of Ali -may Allah be pleased with him.

<sup>2</sup> This narration was extracted by Al-Bukhari and Muslim from the narration of Ali -may Allah be pleased with him.



indeed they will clarify for you the pure monotheism which Allāh sent His Messenger with as well as the reality of polytheism which Allāh and His Messenger forbade and warned against. For indeed it is something that Allāh will not forgive, and renders the Paradise inaccessible for the one who commits it as well as nullifying his actions. So the most important affair is acquainting oneself with the reality of monotheism that Allāh sent His Messenger with. This is the monotheism which affirms Islām for a man while distinguishing him from polytheism and its people.

**Q51: Write for me some speech from which Allāh may cause me to benefit?**

**A51:** The first thing that I would advise you with is reflection upon that which Muḥammad (ﷺ) was sent with from his Lord – The Mighty and Majestic, for indeed he was sent with from his Lord with everything that the people need. He has not left a single affair that will bring the people closer to Allāh and enter them into the Paradise except that he commanded them with it. And he has not left a single affair that will distance the people from Allāh and bring them closer to his punishment except that he prohibited them from it and warned them against it. So Allāh has established the proof against His creation until the Day of Judgment, and there is no argument (and no proof) for anyone after the sending of Muḥammad.

Allāh the Mighty and Majestic says concerning Muḥammad and his brothers from amongst the messengers: **“Verily, We have inspired you (O Muḥammad ﷺ) as We inspired Nūh (Noah) and the Prophets after him”** [*Sūrah an-Nisā’* 4:163] until His statement: **“in order that mankind should have no plea against Allāh after the Messengers.”** [*Sūrah an-Nisā’* 4:165]

So the most tremendous thing which Muḥammad transmitted to us from his Lord and the very first thing that he ordered the people with is monotheism and the worship of Allāh alone without associating partners with Him while sincerely dedicating the religion in all that it entails to Allāh alone as He -the Mighty and Majestic- said: **“O you (Muḥammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allāh) magnify!”** [*Sūrah an-Nisā’* 74:1-3] The meaning of His statement: **“And your Lord (Allāh) magnify!”** is glorify your Lord with monotheism and the sincere dedication of worship to Him alone without ascribing partners to Him. This command came before he ordered the people with the prayer and the charity and the fasting and the pilgrimage and other than that from the rites of Islām.

The meaning of His statement: **“Arise and warn!”** is warn against polytheism in the worship of Allāh and this warning should precede warning against fornication and adultery and stealing and usury as well as the oppression of the people and other than that from the major sins of man. This principle represents the most important and significant of Islām’s foundations and obligations.

For this reason Allāh established His creation as He says: **“And I (Allāh) did not create the spirits and mankind except that they should worship Me.”** [*Sūrah adh-Dhāriyāt* 51:56] and for this reason Allāh sent His Messengers and revealed His books as He says:

**“And verily, We have sent to every nation a Messenger (proclaiming): "Worship Allāh (Alone), and avoid the false deities (anything which is worshipped besides Allāh).”**  
[*Sūrah al-Nahl* 16:36] For this reason Allāh has distinguished between the Muslim and the disbeliever; so whoever keeps his duty to Allāh and fulfils his purpose on the Day of Judgment by dying upon the worship of Allāh alone without associating partners with Him, will enter the Paradise. Conversely whoever dies upon polytheism, on the Day of Judgment he will enter the Fire even if he was from the most pious of people. This is the meaning of your testification of No deity is deserving of worship except Allāh (*Lā ilāha illa Allāh*). The word deity (*ilāh*) here refers to anything which is invoked with the hope of acquiring good and preventing evil, while fearing it as well as depending upon it.